



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Share The Land

AN INNOVATIVE WAY TO SHOULDER THE BURDEN AND SAVE THE FAMILY FARM

by Carole Sugarman, Washington Post Staff Writer

The following article first appeared in the May 15, 1991, issue of The Washington Post.

Two women in a beige van pull to the edge of a school parking lot in Silver Spring. They unload almost a dozen large brown boxes, each filled with a different leafy green.

Attached are instructions: Sorrel (small handful), Arugula (small handful), Cilantro (small bunch), Swiss chard (handful), Kale (12 leaves per share), Chinese cabbage (one per share), spinach (225 grams per share).

Soon, cars start arriving and the occupants pick up their designated handfuls, bunches and shares. This is not a farmers' market nor is it a suburban version of pick-your-own.

It is an innovative marketing concept called community-supported agriculture, or CSA, in which consumers and producers share the costs, risks and rewards of farming.

The van, from Jordan River Farm in Huntley, VA, has come on its weekly trek to provide fresh produce to about 80 "shareholders." Each shareholder is assured a weekly supply of fresh local fruits and vegetables, organically grown in this case, as it is in

most. What's more, the partnership gives the participating families a connection and commitment with the producer of their food.

"You don't feel you're in touch with the source of anything these days," said Sheila Johns of Silver Spring, as she picked up her produce at the van from Deana Davis, Jordan River Farm's head gardener. "The whole idea is a very nurturing kind of thing in the '90's," she said.

Shareholders also get a wide variety of produce items that may not be sold in conventional supermarkets, or that they may not have been otherwise tempted to buy. "It's amazing what you can find out that your children won't eat," laughed Zelda Bell, a Jordan River Farm shareholder.

The farmer benefits, too. Generally, producers get paid at the end of the growing season, which often forces them to take out loans at the beginning of the season that they may or may not recover. This up-front capital liberates growers from the worries of market price fluctuations, and permits them to buy equipment or other supplies without the threat of debt. Minus the financial

headaches, the farmer can devote more time and energy to producing food.

Miriam Harris, the 74-year-old owner of Jordan River Farm, said the arrangement helped her preclude either borrowing a lot of money or selling the farm. "The decision would have been to sell the land and give up the farm or go into debt," she said.

CSA arrangements also spread out the risks of farming. At the outset, shareholders sign contracts with the farmer, acknowledging that inclement weather, insects or other factors may mean lower-than-anticipated yields. But if there is a crop loss, instead of a single farmer absorbing a \$3,000 loss, 100 shareholders would lose \$30 each.

If it gets too hot too fast the shareholders "know and we know that we can't promise cauliflower this year," said Walter Ehrhardt who, with his wife Sylvia and daughter Beth, runs a CSA at their farm in Knoxville, MD. Likewise, shareholders get to share in the victories of the garden. There are no additional charges for bumper crops.

Proponents of community-supported agriculture hail the concept as a way to revitalize the deteriorating family farm, to promote organic agriculture and to help consumers create their own food systems in the increasingly impersonal and detached world of agribusiness and supermarkets.

The CSA marketing concept was started about 25 years ago in Japan and Switzerland, according to Robyn Van En of Indian Line Farm in south Egremont, MA. It wasn't until the mid-1980s that it hit the United States, according to Van En, who was one of the pioneers of the idea here.

Currently, there are an estimated 100 such projects in the U. S., but at the rate they are multiplying, there should be about 1,000 CSAs by the year 2000, Van En said. There are a handful in the Maryland-Virginia-West Virginia area and in California, and several in New England and in the Great Lakes area."

The CSA projects are not monolithic in the way they are organized and run. Shareholders can number from 10-110 to up to 1,000, like in Japan, said Van En, who helped provide

produce for 135 shareholders (a total of 300 people) on five acres at Indian Line Farm.

Some growers own the land they are farming, others don't. Or, several growers may farm the land cooperatively, while the shareholders actually own it.

Some shareholders involved in CSA projects may decide to purchase tractors or a greenhouse for the grower, and take it as a tax write-off, according to Rod Shouldice of the Bio-Dynamic Farming and Gardening Association Inc. (a national promotional and educational organization). In other operations, the farmer may purchase the equipment and amortize the costs over a five-year period among all the shareholders.

Prices among CSAs vary for shareholders, too, depending on the length of the growing season, the area of the country and the costs of the particular farmer.

For example, a full share at Jordan River Farm costs \$500, a half share is \$275. The season runs from the middle of April to the end of November.

A budget prepared by the farm calculates the total expenses for the season at \$35,500. The budget includes such items as seeds and plants (\$1,000), truck maintenance and delivery (\$3,500), soil supplements (\$1,000) and horse, tractor and tiller maintenance (\$700), as well as wages. The "income" side of the sheet equals \$35,500 also; the revenue from 60 full shares and 20 half shares.

Jordan River Farm also estimates the amount of food a shareholder can expect during the growing season. This year, the season's estimated yield per share includes 60 heads of lettuce, 15 bulbs of garlic, 10 pounds of broccoli, 50 pounds of tomatoes and three pounds of hot peppers. There is a total of 50 different items.

Davis, the farm's head gardener, estimated that last year, the cost of the produce worked out to about the same as if it had been purchased at a co-op or retail store selling organic produce.

With a shorter growing season, the Ehrhardts sell shares for \$360 each,

supplying shareholders from the third week in May until Oct. 1: The Ehrhardts have estimated that the cost of their produce works out to about 10 or 15 percent more expensive than if it were purchased at a local chain, but is cheaper than if the same produce were purchased at a co-op or other store selling organic produce.

And Virgil Falloon of Sleepy Creek Seed Co., in Berkeley Springs, WV, sells shares for only \$125. Falloon, a lawyer turned farmer, said he's "not planning on making a lot of money." He's more interested in perpetuating the CSA concept and developing close contacts with the shareholders. "If I don't make a penny, I don't care," he said. "It pays to have those kinds of relationships."

As at other CSA projects, Falloon welcomes shareholders to the farm. "They like the concept of bringing their kids up here, showing them where food is grown," Falloon said.

In fact, shareholders of Ehrhardts Organic Farm in Knoxville visit the farm every week, as the Ehrhardt's do not deliver their produce into the city or suburbs. The inconvenience hasn't diminished the popularity of the project, however. Last year, seven families from Annapolis were among the shareholders, each taking a turn at the four-hour round trip every seventh week.

The farm, not far from Harper's Ferry, was cut in the middle of a thick woods by Walter Ehrhardt, who retired from 20 years as a deputy administrator at the Department of Housing and Urban Development. Sylvia Ehrhardt, active in politics, last worked in the White House during the Carter administration.

In 1979, the couple bought 76 acres of land and moved to the country from Chevy Chase, D.C. Farming on five acres, they sold their organic fruits and vegetables to restaurants through a broker until they started selling shares to individuals last year. Their daughter Beth, a high school teacher in the Montgomery County school system, is taking the year off to manage the farm.

It is no wonder that families would be anxious to make the drive to this picture-postcard spot in western Maryland, where 10,000 Union soldiers set up camp during

the Civil War. The area was deforested then, so the trees Walter Ehrhardt cleared were not as large as they might have been.

Now instead of a war encampment, there are the beginnings of an herb garden that will soon sprout into chives, basil, peppermint and parsley. Rows of strawberries will be ready in two weeks, and there will be elephant garlic, buttercrunch lettuce, radicchio, snow peas and snap peas. Unlike most other local community farmers, the Ehrhardts also raise fruit trees: plums, pears, apples and cherries. They have a plentiful planting of blackberries, and pecan and almond trees.

The Ehrhardts acknowledge that it takes planning and organization on the part of the grower to make it work right. But simply put, said Sylvia Ehrhardt, "the whole concept is really a great idea."

For information about community-supported agriculture, contact:

Indian Line Farm. Robyn Van En, a co-founder of the first CSA project in the U. S., has written a 60-page manual called "Basic Formula to Create Community Supported Agriculture," which includes detailed instructions on how to start and operate a CSA. Send \$10 to Robyn Van En, CSA Indian Line Farm, RR 3, Box 85, Great Barrington, MA, 02130.

An 18-minute VHS video is also available. It includes interviews with the original founders of the Indian Line Farm CSA and a discussion of logistics. Send \$35 to above address.

The Bio-Dynamic Farming and Gardening Association has published a 10-page brochure entitled "Community Related Agriculture," which outlines the organization and planning of a CSA project, as well as answers to frequently asked questions. Send \$1 and a self-addressed, stamped envelope to: Bio-Dynamic Farming and Gardening Association, Inc., PO Box 550, Kimberton, PA 19422.

The Association also sells a 176-page paperback book called "Farms of Tomorrow," written by Trauger Groh and Steve McFadden, which includes an in-depth discussion of the philosophy of community-supported agriculture, as well as seven case studies. Send \$14 to the above address.

William Bailey's Way

by David Wheeler

Watching over the decisions made in the boardroom of the Dominion Bank in Clarksville, Tennessee (formerly the First National Bank of Clarksville) is a framed photograph of former bank president C. W. Bailey.

Bailey is recognized in national banking circles as a past president of the American Banking Association, in 1946 the first "country banker" ever to hold the post. But his memory is respected locally because of the story behind that achievement. It is a little-known success story. It tells how one man's faith in his community brought that community back to health from the depths of the Great Depression of the 1930's.

In 1935, conditions in Clarksville were bad and getting worse. The area farmers relied almost exclusively on coarse "dark-fired tobacco" for their livelihood. Tobacco is a heavy feeder and the crop was impoverishing the area's soils, and the market for the product was declining as well. Montgomery County, Tennessee, was in trouble.

For years Bailey had felt that things were not adding up right, but he could not put his finger on the exact problem. He knew that Tennessee, with its long growing season, its deep clay soil which is a reservoir of fertility if correctly maintained, and its solid, industrious citizenry had all the elements for prosperity, even though the country at large was in the grip of the Great Depression. But Bailey also had a profound and abiding conviction that the nation's strength was rooted in the small towns of agricultural America. If towns like Clarksville were not making it, how would the nation as a whole survive the economic calamity of the 1930's?

Then Bailey, on his customary rounds about the countryside, had a conversation with farmer Peter Barker that has become a local legend in Montgomery County. Barker was a successful farmer and apparently a straightforward fellow. He certainly was not intimidated by Bailey's position in the local

financial structure. He called the young banker up onto his porch and, as the story goes, proceeded to educate him about a few things.

According to a Reader's Digest article of the time the conversation went like this:

"The farmers around here have forgotten how to farm," said Barker. "For a long time we've been growin' dark-fired tobacco, because this was one of the few places where it would grow, and we made a lot of money. But those days are gone. Yet the farmers go right on plantin' nothin' but tobacco. And you go on lendin' 'em money to do it--when you should be tellin' 'em about the Four Pillars."

"The what?" asked Bailey.

"The Four Pillars," said the farmer. "Four crops for the four seasons. Tobacco to sell in the late winter, lambs to market in the spring, wheat to harvest in July, and cattle in the fall. That's the way our fathers farmed before we started makin' so much money out of tobacco that we got greedy and forgot how to farm so we'd have somethin' to sell all year round."

Bailey returned to his office and wrote up a circular he titled "The Four Pillars of Income"--and also changed his lending policies. Everything fell into place in his mind, and he started in the new direction that eventually made Clarksville a financial bright spot in an otherwise bleak national economic landscape.

The first ingredient in his recipe for a healthy local economy was diversity: the Four Pillars.

Bailey didn't just write and wait, he acted. Through his efforts, the First National Bank of Clarksville bought 50 Hereford bulls, which he lent free to farmers with an option to buy. The bank also acquired a 700-acre farm that was stocked with Herefords which were sold on credit to local farmers. Bailey also led a delegation of 60 farmers to Kentucky to show the benefits of sheep farming and then stocked another farm with 2,000 ewes that he made available to the farmers in the area. Within a few years

the local landscape changed. Newly fenced pastures, green with clover and dotted with grazing livestock, and summer fields golden with wheat showed that Montgomery County was on its way into a new era of agriculture.

Bailey's second step was to localize the economy. He reasoned that with the national economy in such sad shape, Montgomery County was going to have to rely on its own resources instead of looking outside the area for help. So he followed up the diversification in production by establishing the Clarksville Stockyard with other local investors. Once the stockyards were in operation farmers who previously had to go to Kentucky to sell their livestock could stay in the county. And when the farmers stayed, their money stayed with them. They began to patronize local merchants, who noted happily that now there were two "market days" in town: the farmers were coming in on Wednesday for the livestock sales as well as on Saturday, when they had traditionally done their shopping. The stockyards helped spread the benefits of Montgomery County's agricultural resurgence to all sectors of the local economy, while at the same time closing a large leak through which money was leaving the area.

Bailey also encouraged self-sufficiency, people doing as much as possible to provide for their own needs, as a principle of sound economics. It was, for instance, a policy of the First National Bank of Clarksville to consider "whether the borrower produces food for man and beast on his farm, or buys it throughout the year. It is not good business to borrow money to buy those things which can be produced on the farm."

Bailey saw the local bank as being responsible to the local economy. His loan policies were consistently directed at stimulating the community economy, because he saw that a prosperous community was the strongest foundation for a local banking enterprise.

This tied in to the third ingredient in Bailey's successful formula, his emphasis on sustainability. As a banker he consistently took the long view and worked to lay a foundation for long-term prosperity, rather than to capitalize on the possibility of a quick buck.

Thus after the Depression lifted, Bailey was urging his fellow bankers to discourage speculation on farm lands. If there was a boom in the price of agricultural acreage, he reasoned, even though there was the possibility of a short-term profit during the changeover, the end result would be a permanent erosion of the local income base.

His concern for sustainability also led Bailey to be a leading backer of progressive farming practices. Fifty-six years ago he was an advocate of cover crops--off-season plantings that protect and nourish the soil--which now are highly regarded by the state agricultural agencies. He encouraged the planting of lespedeza to prevent erosion and rejuvenate tobacco-ravaged soils. Practices such as soil conservation and soil-building made sense to Bailey as long-term investments in the future of the farm and the community.

Today the American economy has become internationalized. Country banks find themselves up against a series of new and different crises.

Profit margins on agricultural products have shrunk, handicapping small, local operations and centralizing the country's agriculture on huge factory farms that are highly automated and can produce massive acreages of crops.

The population has gone increasingly from rural to urban, and the center of focus is on global financial management rather than local production. In the wheeling and dealing on the international markets, huge amounts of money are moved about, and fortunes are made and lost on the speed with which information comes forth from a computer.

Although the country seems rich, small community banks often find themselves well padded with deposits but short on active loans. If loans for production are not being made here, where is that production happening? Capital is migrating to other, poorer countries around the world where there are reserves of unexploited resources and labor is cheap.

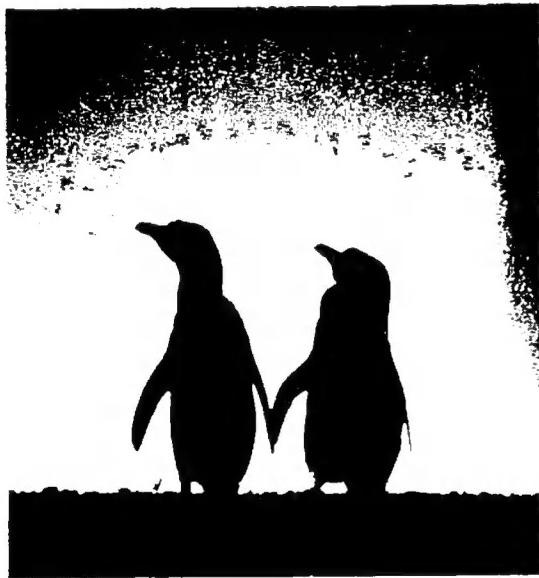
The economy is moving at a dizzying pace, but it seems to lack a foundation, a center to hold everything together.

The underlying message of William Bailey's tenure as president of the American Banking

Association was that a strong national economy was actually a series of strong concentric economies: a strong national economy is based on a network of strong regional economies, which are in turn networks of strong local economies. His conservative vision still holds true.

If he could offer his advice today from his place on the boardroom wall, Bailey probably would counsel us to rejuvenate the national economy from the bottom up: stick to the principles of local investment and local community-building that made Clarksville a model during the Great Depression. The key element of his recipe for success was the simple and basic realization that our strength is at home--in fertile and productive land, busy and competent people, and communities closely bound by mutual relations of respect and caring. Therefore, the foundation of Bailey's strategy for enduring prosperity, from which all other considerations were derived, was to keep the money at home." That was, and is, the way to build a strong economy--on any scale.

"Invest in the strength of the community," whispers the picture on the wall. And then perhaps, just perhaps, from the old photo William Bailey might give us a slight grin and a cagey wink. "It's good business."



Towards A Sustainable Society

REVIEW OF SECOND ANNUAL CONFERENCE OF SUSTAINABLE SOCIETY ACTION PROJECT

by Ernest B. Cohen

The Second Annual Delaware Valley Conference on "Towards a Sustainable Society" was held at Villanova University, October 14, 1991. As is our tradition, it was co-sponsored by several other organizations, including the Peace and Justice Education Center at Villanova. Thanks to all these organizations, all the presenters, musicians and panelists.

In most ways the conference was a great success. However, I would like to emphasize what has yet to be done, since this is what the whole series of conferences is about. We see these conferences as a small beginning, towards the evolutionary changes required to bring about a sustainable social economy on Planet Earth. If these changes were well underway, conferences like this would not be needed.

To understand what is lacking, we must use analogy. Let us imagine holding a conference on transportation needs for the new nation of America around 1800. Some delegates from England report on their programs in building canals. The horse breeders report interesting developments in larger, disease-resistant horses. The experts on stage coaches come up with some reports from their profession. The keen-minded observer hears all these experts, and questions the whole direction of the project. After all, America is a nation of vast, distances, mountain barriers, and freezing winters. What the country needs then is a system of steam railroads, but none of the experts present even knows how to imagine a railroad, let alone how to build one!

The SSAP program is based on voluntary changes, from the bottom up (individuals within their families and communities). It anticipates government action, where required, will follow culture change, not the other way around. The program is optimistic about the possibility of peaceful, evolutionary change. The SSAP program is the antithesis of all previous attempts to build a better world order, which were

revolutionary, from the top down, and ended in disaster. "...In the long, evolutionary battle, homo sapiens has prevailed, by using its brains, but will win only if it can now use the same brains to limit its victory and ensure its own survival."

As Prof. Paul Allison noted, religion is a major force in sustaining altruistic behavior, and this is supported by recent statistical studies. However, the three western monotheisms (Judaism, Christianity, and Islam) are just coming to grips with the need for an ecological ethic and social support for the actions that are required for a sustainable society. While there are ecological themes behind some of the traditional religious observances, these are not widely recognized by the participants, and rarely transformed into action patterns for sustainability. The culture patterns of low resource use in Bangladesh, a Moslem country, are more the results of extreme poverty than of a religious stand on ecology. Even population limitation, while not directly contrary to the beliefs of most followers of these western monotheistic faiths, is not directly supported by their religious teachings. Again, population control programs come more from the practical economic concerns of the nation states than from a religious view of the place of human beings in the cosmos.

Perhaps, we in the west can learn from other religious and cultural traditions. The general content of most American Indian religious culture is a unity between humans and the totality of life on this planet. While somewhat more difficult for the Western mind to follow, apparently Buddhism also sees an intrinsic inter-relation between humans and all other forms of life. This is important, because (in the short run) we can make room for increasing human populations by squeezing out other life forms, and taking over their habitats. In the long run, even these measures would not be sufficient. We must come to terms, within all our various religious traditions, with the competition between humans and other creatures for space on our crowded planet.

The three challenges thrown out to the religious and cultural traditions of our panelists were not well answered. Generalized words on "being nice to fellow humans around

the globe" do not translate into concrete actions in the here and now. Certainly, the inter-religious and inter-ethnic strife in Ireland, Lebanon, Yugoslavia, etc., indicate that the religious messages are all too often honored in the breach. We need to develop a theology of living in the here and now in ways which are compatible with peacefully sharing the planet with our fellow humans, and all other life forms, as part of our thanks to the Creator for our own existence on Earth. Then the reason behind the existence of a universe, including ourselves as the intelligent life forms, variously expressed as: The Great Spirit, Allah, YHVH, and so many other ways, will unite us in peace rather than divide us into continually conflicting groups.

The challenge to religious and ethnic leaders is to incorporate these points as metameles within their own religions and ethnic traditions; and to get people to actually live by the words.

Community Service Fall Conference October 16-18, 1992

This year our fall conference will be on "Living More With Less" or "Simple Living II." It will be Oct. 16-18 in Yellow Springs.

Last year our conference was on "Living More With Less." Those who attended felt this a very timely topic which could well be addressed again this year. It was suggested we get speakers who could address practical needs of how to conserve, eat simply and well, build simple solar appliances as well as speak about the overall problem of "consumerism to keep the economy going."

Peg and Ken Champney whose article on "Community Made It Possible," which appeared in our last Newsletter, have agreed to be resource people. Warren Stetzel, who with others is building a solar heated underground house with clives toilet, and John Morgan, printer/photographer from Raven Rocks, have also agreed to be resource people next October.

Please save these dates, October 16-18. You will hear more about this event in our upcoming Newsletters.

Book Review

HOW TO BUILD AN UNDERGROUND HOUSE by Malcolm Wells. Published by Malcolm Wells, 1991, paper; 96 pp. Available from Community Service for \$12.00 plus \$2.00 postage.

Warren Stetzel

Architect Malcolm Wells does not try, in his 96 pages, to tell you everything you will need to know to build an underground house, but he does tell you a lot of things that you might be glad to know, or better off knowing, that you may not find in any other "how to" book. These are often things that are reflections of Wells' own special genius, many of them applicable to the building of any house.

Even when talking about "how to," Wells writes in his inimitable style--as clear as it is lively. He both saves words and enhances the meaning of those that he writes with his own drawings and cartoons, at once useful and humorous.

In a few words, Wells states his case for building underground. It is not that building underground is the only way to build that will save energy. With the advent of the superinsulated house, that advantage has had to be shared with others. But other reasons remain, reasons that may carry more weight as our environmental awareness expands. "Every square foot of this planet's surface--land and sea--is supposed to be robustly alive," Wells reminds us. "It is not supposed to be shopping centered, parking lotted, asphalted, concreted, condo'd, housed, mowed, polluted, poisoned, trampled, in order that we--just one of a million species--can keep on making the same mistakes."

What Wells envisions is a time when we will have the knowledge and the determination to meet human needs in ways more cooperative with and protective of the Earth and its natural and necessary functions. Building underground he sees as one of those ways.

Another is to build in ways that let nature incorporate what we have done into her own systems, and into her inevitable beauty. Wells likes to quote the words of Henry David Thoreau, "All things pass directly

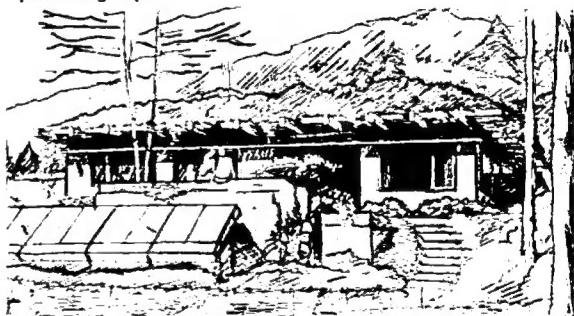
out of the hands of the architect into the hands of nature, to be perfected," and even etched them into the walls of one of his buildings. The wish to live and design by that rule is evident in all of his work.

Most of this latest of Wells' books is not devoted to a philosophy of underground buildings, however, but rather to useful insights and details about everything from siting a house to protecting plant life and the soil itself from the excavation process, from drainage to insulation. Wells devotes considerable attention to uses of wood in underground construction, referring to his own most recent project in which the trunks of trees removed to clear the building site were used as the interior roof support columns, instead of concrete.

Worth the price of the book for some will be what we who have worked with Malcolm Wells for years think of his nifty ideas, things at once handsome, useful, and fun. An example would be the concrete worktable made of leftovers from the pours of floors and walls, or a way to finish a concrete floor that leaves it as durable as any concrete floor could be while looking like the most handsome of Italian leather.

Wells makes to his readers a most remarkable offer. Send him, with a self-addressed, stamped envelope, a copy of your plans, and he'll return it with his comments and suggestions. His address is 673 Satucket Road, Brewster, MA 02631.

Having been the beneficiaries of Wells' delightful notes and sketches over so many years, this is an offer we could not imagine passing up.



Readers Write

ABOUT WILLIAM BAILEY AND ARTHUR MORGAN

Editor's Note: Excerpts from a letter to Griscom Morgan which accompanied the article about William Bailey which appears on p. 4 of this issue.

This article came about because I called Bailey's bank in Clarksville in hopes of some pictures of the man and his times. They didn't have many pictures, but I ended up talking with a man named David McCutchen who was delighted I was doing an article on their local luminary. He offered to help and sent me a stack of old material including some of Bailey's newsletters, the famous Reader's Digest article, other articles from Forbes, Fortune and Burroughs Clearing House. Very interesting stuff! It came too late to help with the article in the Katuah Journal, but it did get me to thinking more about Bailey.

What helped me most in reviewing the stack of material from Mr. McCutchen was a comment you made when we were talking over the phone: you said that William Bailey once told your father, "You're the only one who really understands what I'm trying to do." So as I read the material I thought about Bailey in relation to what I knew about Arthur Morgan, comparing the two men and looking for similarities of thinking and purpose. I think it helped me a lot in understanding what Bailey was aiming for.

So the article you have is an attempt to understand William Bailey via Arthur Morgan. The interpretations are my own, of course, and if there prove to be mistakes, they are fully mine. But I am grateful for the insights you (and, indirectly, your father) provided--I think they helped a lot to make this a better article.

There is some heresy in the enclosed writing. As a bioregional person who feels that natural boundaries are much more relevant and worthwhile than political boundaries, I am very much down on the idea of nation-states --more so on what they're actually doing in the world today! Yet I frequently mention the "national economy" here. I also refer to Bailey's "conservative vision." It is, and it's a fine thing, but I mean that in

what I interpret as the true sense of the word "conservative." I expect some people will misconstrue my meaning and think I am referring to that gang who are now parading around under that title--whom I consider to be profligate wastrels and repressive, aggressive moralists--anything but "conservatives" in the best sense of the word. I see a true fiscal conservative as someone who cherishes and nurtures the foundation of their life-support and "lives off the addition," as they say in these mountains --true conservatives avoid boom-and-bust cycles and would today be very aware and concerned about our ecosystem. True conservatives think ahead to the seventh generation, as the native inhabitants advised.

The last line in the article came from references in a couple of the magazine articles in which Bailey indignantly denied being "public spirited." Either he couldn't see how much he was, or he was an old curmudgeon. He was successful enough that he never had to let on, but from his words to your father, I tend to think his public comments were a blind.

Anyway, this letter is basically to say thank you for your help with the article in the Katuah Journal and thank you for what I've learned from you.

David Wheeler, Leicester, NC

ABOUT COMMUNITY SERVICE CONFERENCE

Ever since "The Living More with Less" conference, I have been thinking about getting a membership. I was very inspired by the conference and the people I met during the weekend.

So I've decided to wait no longer and am getting a membership plus a couple of books.

Keep up the good work.

Michael E. Deierhoi, Cleveland Heights, OH

ABOUT COMMUNITY SERVICE NEWSLETTER

Wishing you all a blessed and peaceful New Year! Your Newsletter is the one item in my mail that is read cover-to-cover within three days of receipt.

Thank you for all your good work. Peace.

Leslie Ann Giffen, Hadley, MA

ABOUT BOOK REVIEW ON CO-HOUSING

We always enjoy reading the Community Service Newsletter. In fact, I must tell you that I first read of co-housing in a review of the McCamant and Durrett book, Cohousing--A Contemporary Approach To Housing Ourselves, in Community Service Newsletter. Now I am a member of a co-housing group in the "Upper Valley" region of NH/VT, planning to build a co-housing project here in the next couple of years!

So, yes, by all means renew our subscription --I enclose a check which I suspect is more than required. Please use the extra for general support of Community Service.

Dewey Patterson, Sharon, VT

LETTER RECEIVED BY ERNEST MORGAN

Thanks for the new biography--you are right. There was something missing from the previous biographies--the real human side of Arthur. I think I now share with you this warm and touching insight and I feel enriched as a result.

Again, thanks for writing Arthur Morgan Remembered.

Bill Willis,
Tennessee Valley Authority, Knoxville, TN



Announcements

WORKSHOP ON COMMUNITY LAND TRUST, MARCH 27

The Institute for Community Economics will be co-sponsoring a one-day workshop in Rockford, IL, on Friday, March 27, 1992. The workshop will introduce The Community Land Trust (CLT) approach to developing permanently affordable housing and preserving affordable farmland. It will cover case studies of successful community land trusts, legal and technical issues relating to CLT ownership, project development process, and considerations involved in starting a new CLT. It is designed for any interested citizen concerned with housing and land use issues.

For more information contact Carrie Nobel, ICE, 57 School St., Springfield, MA 01105; 413/746-8660.

NATIONAL COALITION OF ALTERNATIVE COMMUNITY SCHOOLS' CONFERENCE, APRIL 29-MAY 3, 1992

The National Coalition of Alternative Community Schools (NCACS) will hold its annual National Conference, April 29-May 3, at the Indianapolis Boys and Girls Camp outside Noblesville, Indiana. The cost for the four days (Wednesday through Sunday noon) will be \$65/adults, \$45/kids, including meals. Accommodations will be cabins or camping. Everyone is expected to pitch in and help. People from alternative education programs throughout this country and foreign countries are expected to attend. This is a good chance to meet people who have been involved in innovative education, and to have a good time.

For more information, contact Fay Jenkins, Coordinator, 4069 Westover Dr. Indianapolis, IN 46268; 317/875-8472, or NCACS, 58 Schoolhouse Rd, Summertown, TN 38483; 615/964-3670.

TURTLE ISLAND BIOREGIONAL CONGRESS MAY 17-24

On May 17-24, the bi-annual, continental gathering of the bioregional movement will be held at Camp Stewart, north of San Antonio, TX. The continent, called Turtle Island, includes all the regions from Panama to northern Canada. The Hill Country of the Southern Great Plains and the blue green headwaters of the Guadalupe River provide an exceptional place to reflect on how human presence here can be most effectively transformed.

Participants will be discussing practical ways to move human societies from "here" to an ecologically sustainable "there." There will be children's programs and a youth congress daily with full-time leaders.

All attendees must be preregistered. Registrations must be received by May 1st. Cost: \$225-300 (sliding scale) for adults; \$100 per child 3-11 years. (Includes room and board.)

For more information contact Gene Marshall, Turtle Island Office, P0 Box 140826, Dallas, TX 75214; 903/583-8252.

GRAILVILLE PROGRAMS

March 20-22 (Fri 6:30 PM-Sun 1:30 PM). Tears, Fears and Friends: Exploring Themes of Women and Violence. Cost: \$110-145,prog/room/meals.

**April 11. Spirit in the Act of Creation:
Symposium on Arts, Crafts and Spirituality.
Cost: \$25-35, plus lunch \$5.50).**

**May 1-2 (Friday 6:30 PM-Saturday 7:00 PM).
Women of Vision, Introductory Weekend.** An ongoing exploration of personal, spiritual growth. The group will meet during seven weekends over the next two years.

**May 8-10 (Friday 6:30 PM-Sunday 1:30 PM).
Zen Meditation Weekend, silent retreat. Cost: \$100-125 room/board plus offering to teacher.**

For more information contact Grailville,
932 O'Bannonville Road, Loveland, OH 45140;
513/683-2340.

**THIRD WORLD "EARTH & SPIRIT" THROUGH
WORLD NEIGHBORS, INC.**

World Neighbors is a non-sectarian, people-centered, self-help organization dedicated to community development in 19 tropical countries. Founded 1951 and rooted in the Judeo-Christian tradition of being neighbors to the poorest of the poor. It does not accept U. S. government funding.

For more information write to W. Henry Tucker, 4175 Stratus Ct. S., Salem, OR 97302.



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Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$25 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, overseas membership is \$30 in U.S. currency.

Have Your Friends Seen The Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1 per copy.

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Change

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

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You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 4/92. The minimum membership contribution is \$25 per year. We do not send individual reminders to renew.

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